



Psychoanalysis versus Thanatophobia: CONSTELANTE project

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Abstract

This discussion will address the anticipation and the figures that form in repetitive patterns, fantasies, and distorted realities. The primary issue is at what point fantasy becomes reality, thereby generating repetitive thought within a cycle that starts and returns to the same point, awaiting a future period of time. Is the future the "great death," or is the future death itself? This exploration will consider the future and its forms, the forms of death, the relationships between anxiety and thanatophobia, and the possible psychoanalytic pathways to understand the factors and forms that thanatophobia creates in repetitive and pathological thinking. This study questions whether thanatophobia can be addressed as a means to seek new paths in changing therapeutic approaches in psychoanalysis to manage this pathology.

Keywords - colocar 4ou 5 palavras chave separadas por vírgula.

INTRODUCTION

One classification of thanatophobia is described as an extreme fear of death. This paper aims to broaden this spectrum, which seems simplistic given the complexity of brain and mental systems. The root of this pathology lies in various minor experiences that form a constant presence of the theme in thought, depending on time, which is a crucial factor in the development and installation of the variables that fuel thanatophobia. By investigating these minor roots, it is possible to understand why mental processes tend to fixate over time. Gradually, several hypotheses about these minor roots of thanatophobia will be presented, dedicating time to a root that is believed to have considerable influence on the prolongation of time that mental processes adopt. By exploring the form of things, the investigation will delve into the root believed to be Gestalt, a good form that tends to enhance the time factor, leading to illness.

RESULTS AND DISCUSSION

The forms that signify how they are processed and judged by brain mechanisms, which in turn create mental processes, vary from individual to individual and are shaped by both external and internal factors, creating a unique mechanism. Despite certain similarities, the question arises: are they becoming increasingly identical, even if by minor differences?

In this study, the discussion links the form, as well as an archaic and pre-determined form over centuries, as if the individual loses their self, loses rights to their body after death, with minimal decision-making options, thus being forced to accept the pre-determined form. This imposition, in

opposition to what the self deems inappropriate, is identified as one of the causes of phobias, including thanatophobia.

The dominion over the deceased body, and the imagining of this loss of rights over oneself, assigns importance to the being in the face of creeds and rites, whether consciously or unconsciously. The loss of autonomy over one's own body generates internal conflicts, and granting minimal autonomy to the being, thus minimizing the conflict between what appears as almost or indeed impotence, has positive reflections.

The forms and rituals do not assist everyone; it could be argued that the forms associated with rituals are, if possible, more than just a root of thanatophobia. Therefore, in psychoanalytic sessions, not only the concept of death is addressed, but also whether funeral processes have a root that harms the patient's self. Expectations without options become more painful and diseased in the face of social imposition. Society tends to suffocate and sicken, generating immense suffering for those who do not fit within its confines.

From the perspective of form and the forms that the individual does not fit into, the form that causes suffering appears obvious. It suggests a quest to discover and present new ways of viewing life, granting the being their right to individuality and shaping within themselves situations, or forms that are, at the very least, less painful. The form of pain is partially collective, yet it remains individual and exclusive to those who perceive it from a perspective vastly different from the conventional viewpoint of pain.

Therefore, it is proposed in this work that the patient should



envision, create, and mold new forms of funeral rites, creating a particular and acceptable form for themselves, thereby granting them the freedom of choice, which might thus extinguish or reduce the phobia in a manner acceptable to the patient. Psychoanalysis consists of paths and forms; often, it is forgotten that forms are potential paths to liberation and that liberation is unique, as the mind, despite many similarities, is unique. Death is unique, life is unique, healing is unique, and social repression is unique. Life has numerous variables, but death has only one.

FINAL CONSIDERATIONS

The obscure clarity of life leads us to nearly infinite paths that social rules limit, pressurize, and strangle. Suffering is inherent in life, and this suffering, whatever its form, is possible to heal or minimize. This analytical work demonstrates the approach and the right of the human being over the form and how the form inflicts suffering and enables liberation. Through the control of form, liberation can be achieved.